

553 whoever be the person who suggested it. It is very clear though that the relatives, especially the old women, the more so if a shaman is among the latter, have a deciding vote in the matter, and that, in case of disagreement, an Ineg shaman or other old woman decides the question. But such occurrences must be rare, as the Ineg do not mind so much by what name their children are called provided they have one at the earliest opportunity. The parents, however, usually refrain from giving their child its name, as they believe that in such a case the baby would not grow up or at least would grow very slowly.

[856] 553 When baptizing an Ineg baby, we always give him some Christian name of course, and I know of very few cases in which I myself was not called upon to choose the name in question. Sometimes I had to suggest several names, as some of them did not prove acceptable, but 177 551 for this there was usually no other reason than that they were too hard for the Ineg either to pronounce or to remember. This new name is generally faithfully adhered to, although the original Ineg name is rarely forgotten and sometimes even remains preponderant; indeed a name is something much too important not to be taken into consideration. Actually many Ineg babies get a Christian name as their proper name from the outset, and so all difficulties and equivocations are eliminated at once.

795 That this indifference exists not only with reference to the name of a child that has to be baptized, but even with reference to the first name of any newborn babe, is evident from the fact that Christian Iloko or Kagayān school teachers are often called upon to suggest a name for the little one. So, at Ampaw for instance, which is a small agglomeration not so far from Nagbabalayan, we find a little boy called *Mabini*, a name proposed by the teacher of the last-mentioned place at the suggestion of the father; now, even without knowing the person who gave the name, it is patent that such a name could not have been given by Ineg, as it is the family name of Mr. Apolinario Mabini, a Filipino hero of revolutionary war fame, of whom our Ineg know nothing at all. To complete the matter, I called the boy Apolinario at baptism.

551 It may be seen even from the above that any name will do. Nevertheless the Ineg also have their preference, and this especially in regard to three classes of names:

1. Names that have become traditional among the Ineg, "old names" as they call them. For instance *Súrdy*, which has no known